1: Jochelson E-5 (1900-01) 1908 Ry4 Koryak Ry4

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carvings representing a dog, a knife, and a ring. In the eastern settlements, both boys and girls wear masks. The masks of the Alutor Koryak have names. Mr. Bogoras has recorded two names: one, that of a woman's mask, — Kĭlu' (the name of Big-Raven's niece); and the other, that of a man's mask, — Amka'vvi. When the masks which represent Big-Raven's children enter a house, they dance, and enact various pantomimic scenes, but do not utter a word, and do not ask for anything; but the pendants on their masks indicate the kind of presents they would like to receive. These pendants very often call for things which, according to local prices, are considered very valuable. These presents are never refused; but later on the donors go into the houses of the masqueraders to get return-presents.

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In North America the use of masks by Eskimo and Indians for religious or festive purposes, or for pantomimes, is not confined to the western slope of the Rocky Mountains; masks are found also among the Iroquois, the Pueblo tribes, the prehistoric inhabitants of Florida; and we know that the Eskimo of Baffin Land use leather masks during festivals.[1]

Among the other Eskimo, only the Alaskan tribes use masks. They are also found among the Aleut. From the fact that among the Alaskan Eskimo, masks become more numerous and more elaborate the nearer we approach that part of Alaska inhabited by the Indians of Tlingit stock, Murdoch infers that the former might have borrowed masks of the Indians.[2] I do not undertake to settle this question; but in simplicity and crudeness of finish, the wooden masks of the Koryak are so much like the Eskimo masks of Point Barrow, that it might be supposed that the Koryak and Eskimo masks originated from a common source. It is very strange, however, that the Chukchee, who live between the Koryak and the Eskimo, have no masks.[3]

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The collection of Koryak wooden masks in the American Museum in New York consists of nine specimens collected by me at Paren, two from Reki'nniki, and two from Baron Korff Bay, obtained by Mr. Bogoras. All the masks are made so that the eyes and month fit the face of the weaver. Fig. 35 represents the masks from Paren. All these masks are very rudely made. Only one of them (Fig. 35, *f*) is finished off somewhat smoothly. The outer edges of all the others are not smooth, but show the marks of the adze. Judging from its size, the mask shown in Fig. 35, *f*, was made for a child. It has no openings for the mouth and eyes. The eyebrows are drawn with black paint. The nose, though not short, is cut off straight at its lower end,

[1] Boas, Baffin-Land Eskimo, p. 141. The Yukaghir used to wear leather masks when dissecting their dead shamans (see Jochelson, Yukaghir Materials, p. 110).

[2] Murdoch, p. 370.

[3] Besides the Koryak and the Yukaghir, whose culture leans toward that of American tribes, and the Siberian Buddhists, some other tribes of northern Asia seem to use masks. Potanin (II, p. 54) mentions that the shamans of the Tchern-Tatars (Altaians) sometimes use masks (koro) made of birch-bark, and ornamented with squirrels' tails to represent eyebrows and mustache.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

438 Kamchadal ports Tigil and Petropavlovsk, and that are used for clothing by the Kamchadal and the Russians in Kamchatka.

261 185 MANAGEMENT OF FOOD-SUPPLIES. — I have had occasion to observe many cases of lack of foresight in northern Siberia. Thus the Yukaghir, in the early part of winter, squander their supplies of fish, and regale their Yakut visitors liberally, while towards spring they go hungry. The lack of restraint or foresight also hinders the growth of the Tungus herds. A poor Tungus will kill his riding-reindeer for meat more readily than will a wealthy Koryak kill one that has not been broken. On this abstinence is based the increase of the Koryak herds. A herd-owner, like the simple herdsman, while tending the herd far from home, will feed on carrion or will go hungry rather than kill a reindeer for himself. Some travellers have complained of the stinginess of the Reindeer Koryak and of their reluctance to kill reindeer for their guests, to whom they serve the meat of animals fallen from disease. 556 Notwithstanding all his abstemiousness, the owner of a herd, as I have said above, may kill reindeer for actually starving people, and at times becomes recklessly extravagant in order to show off his wealth.

The Maritime Koryak consume the provisions laid up in their storehouses economically, and hide them from visitors, lest they might ask for some. In the village Kamenskoye, where the main supply of fish consists of dog-salmon, I was told that for years at a time full storehouses of dried uyo'k (*Salmo socialis*) are kept for the contingency of a poor catch of dog-salmon.

731 Thanks to such foresight, and to the relative abundance of fish and sea-mammals in Koryak waters, actual famines are very rare among the Maritime Koryak. However, a great famine occurred in the late seventies along the coasts of Penshina Bay. I did not succeed in learning the exact date. During that summer almost no fish entered the rivers. As a result of this, there were almost no sea-mammals, either, near the coast. Therefore there was not enough food for the winter; and in spring a genuine famine set in, especially when the snow began to melt, and communication with the Reindeer Koryak and the Russians became impossible. I was told that during that famine nearly half of the population of the Itkana villages and a part of the Paren people died. Since then no such disastrous summer has recurred, although toward spring food has been scanty every year.

● 431 Thanks to their herds, the Reindeer Koryak are secure against such famine. Poor people usually keep near the herd of a wealthy kinsman, or follow him and avail themselves of his gifts when in need. Murrain, which frequently appears among the reindeer, naturally undermines the prosperity of the herd-owners; but during the epidemic there can be no famine, as the Koryak eat the fallen reindeer.